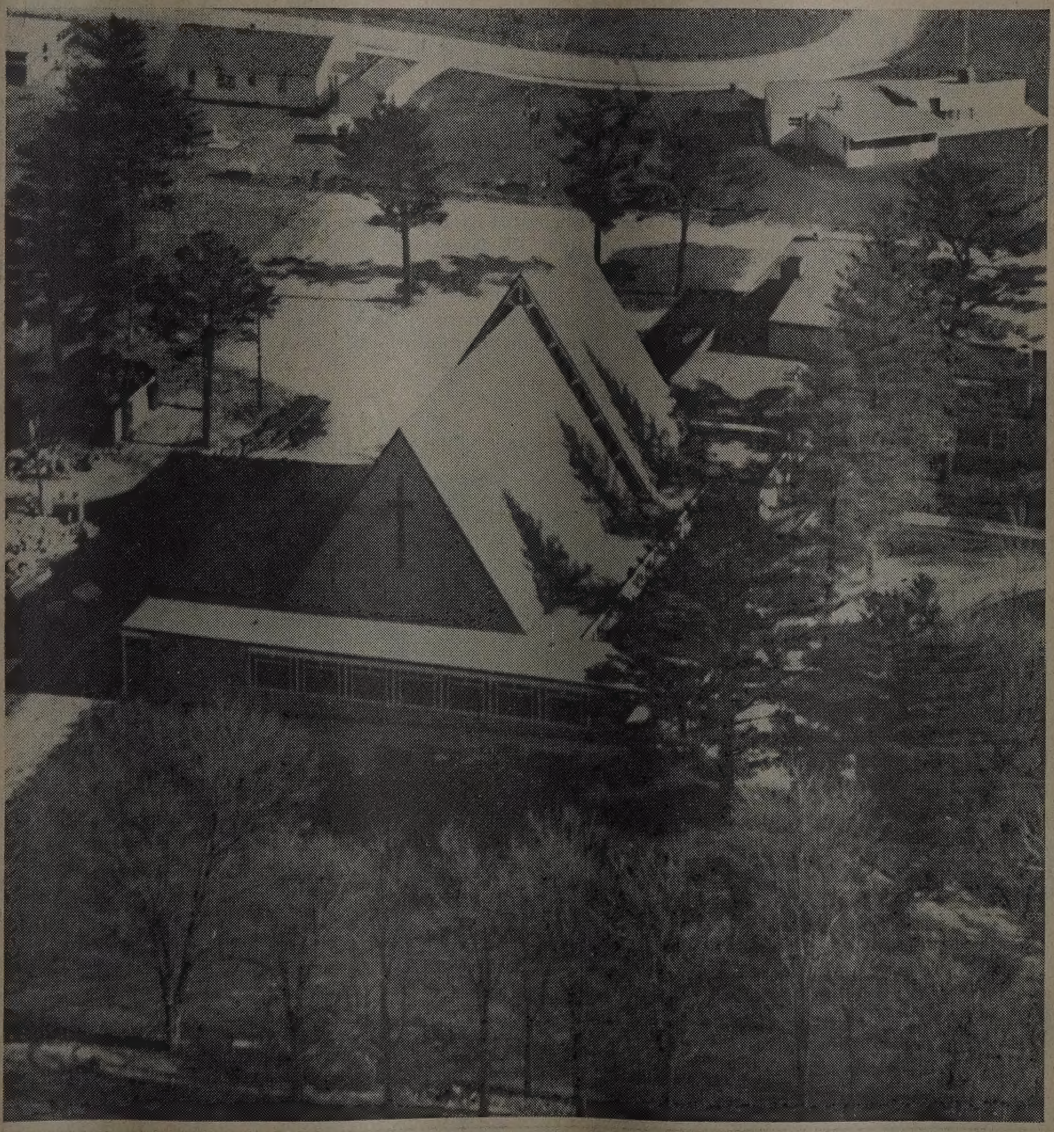
Lutheran Herald

OUR SAVIOR'S OF OSAGE



ed is the recently completed church erected by Our Savior's congregation, Osage, Iowa. The parish house was completed in 1952. cost of the entire plant is $450,000. Dedication services were conducted June 5. The sanctuary is of modern design, the nave seating ll the exterior walls and many of the interior walls are of hand-cut Iowa limestone. Pastor of Our Savior's is the Rev. Luther H. Berven.

UME XXXIX MINNEAPOLIS, MINN., JULY 12, 1955 NUMBER 28

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PERSONS

The Rev. Armand L. Asper, pastor of the Rock Valle-Hawk Creek parish, Granite Falls, Minn., will spend the greater part of July in study at Biblical Theological Seminary in New York.

The Rev. James R. Sonnenberg of Chokio, Minn., pastor of the Zion-Trinity parish since 1947, has accepted a call to Hoople, N. Dak., and will move there about the middle of August.

The Rev. Russell E. Halaas, Big Sandy, Montana, has accepted a call to become associate pastor of St. Paul's Church in Missoula, Montana.

Dr. E. S. Hjortland was honored on June 5 by his parish, Central Lutheran Church, Minneapolis, Minn., the occasion being the completion of ten years of service in the congregation. He was given a gift of about $3,000.

DISTRICTS

Eastern

Villa Park, Ill. St. Paul's Church in this Chicago suburb has received more than 130 new members during the past half-year. On May 29 a number of memorial gifts were dedicated in this church, including altar brassware, altar hangings, pulpit and lectern antependia, chancel furniture, font, vigil light, silver chalice, and communion set. The pastor is the Rev. C. W. Solberg.

St. Albans, N. Y. Trinity Church, parish of the Rev. Arnold G. Nelson, received 25 new members on June 5. Three of these were by adult confirmation. A fortnight earlier groundbreaking exercises took place, marking the beginning of the construction of a new church building which will be completed by the middle of December.

Southern Minnesota

Mankato, Minn. On June 19 Bethlehem Church held a commissioning service for the Rev. and Mrs. James Kallas, who in August leave for a year's study in France prior to going as missionaries to the Sudan field. They are sponsored by Bethlehem Church, which now sponsors in all seven foreign missionaries.

Northern Minnesota

International Falls, Minn. On June 19 fifty-three adults were received as members of Zion Church through confirmation and baptism. A recent campaign for funds for the erection of a new parish building netted $106,000. The Rev. R. O. Evans is the parish pastor.

Littlefork, Minn. Oak Portage congregation, whose church is located west of Littlefork, has recently renovated the interior of its house of worship. It is a part of the Zion parish of International Falls.

South Dakota

Rosholt, S. Dak. Rural Trondheim Church of the parish of the Rev. A. H. G. Gjevre celebrated its sixtieth anniversary on June 19. Guest speaker was the Rev. James Falk of Chicago, the only surviving former pastor of the parish. During the afternoon service an In Memoriam certificate was presented to surviving members of family of the late Rev. T. A. Gun son, who was the first pastor to s the congregation; and WMF memberships were given to Mesda O. Meyer, P. Isaacson, and S. Bents Lately the congregation has mod ized its church and erected a new ish hall.

ANNOUNCEMENTS

For sale: Lighting fixtures for chu nave or chapel, including 10 lant type lights with chains; also large taurant size gas range. Write A. Knudson, Jewell, Iowa.

For sale: Four golden oak pews feet long, ($20.00 each). A dark altar may be had gratis. Contact Saviour's Lutheran Church, Gre wood, Wis.

Park River Circuit and the Glo Gospel Fellowship will conduct a Bi camp for adults July 25-31 at the P River Lutheran Bible Camp, P River, N. Dak. Instructors: Doctors G. Randolph and Arthur Rholl. E ning evangelistic meetings by Jo Carlsen.

SUNDAY SCHOOL ALTAR AND ITS DONOR

The above picture shows an altar designed, made, and donated by Kenneth Seversen Tanum Church, near Sturgeon Bay, Wis., for use in the Sunday school assembly room the church. Mr. Seversen, who is secretary of the congregation, is seen to the ri of the altar. It was recently dedicated by the pastor of the church, the Rev. Peter Humlie.

LUTHERAN HERALD • O. G. MALMIN, Editor • CLARICE FOSS, Assistant to the Editor • HERMAN E. JORGENSEN, News Edit

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter Janu 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Min apolis 15, Minnesota.

LUME XXXIX . . . NUMBER 28
nneapolis, Minn., July 12, 1955

Lutheran Herald

'On the Way" With God

Dale Bruget

ftentimes in small churches, Sunday school classes are ld regularly in the kitchen off the church parlors vhere on week-days there are many occasions for busy eal and lunch preparations).

But the church kitchen is quiet on Sundays—the ord's prescribed day of rest—and, as we say, many nes the kitchen becomes a Sunday school classroom, r lack of other space in a bulging church.

So it is not entirely surprising to note that some—or rhaps many—of our Sunday School At Home stu-nts receive their instruction and do their "homework" the familiar planes of the kitchen table.

Thus it is with 13-year-old Leslee Garvey of rural ankton, S. Dak., who is a Sunday School At Home udent. Not because she lives too r from a church of our ELC, but cause she is prevented from at-nding regular Sunday school asses by the fact that she is in-pacitated and confined to a wheel air as the result of polio, and is avely carrying on a heavy pro-am of rehabilitation and physical erapy at the Crippled Children's ospital in Sioux Falls, some 85 iles away—along with taking her gular course of school work, not one place but two.

Leslee follows a rigorous program planned exercise at the Sioux lls Hospital and School for Crip-ed Children, and studies there dur-g the week, returning home just the weekends. She and her young-brother, Patrick, are the children Mr. and Mrs. Clifford Garvey, ell-known farm couple living just st of Yankton.

On May 26, Leslee will be gradu-ed from the eighth grade. But previous to that, she will also have been graduated from her "home" school, the Welby rural school which she always attended before, where her father finished the eighth grade, and where her brother, Patrick, has completed the first grade.

Sunday mornings, at the regular Sunday school hour, Mrs. Herman Anderson of the Vangen Lutheran Church in Mission Hill (where Leslee is a member) reports to the Garvey home for the weekly lesson session. Mrs. Anderson volunteered to tutor Leslee, giving up her class at Vangen Church after she became personally acquainted with Leslee's problem and vitally interested in helping her.

The two, teacher and pupil, have duplicate sets of books and papers. They are now using the eighth grade book "On the Way" by Dr. Alvin N. Rogness, and expect to finish this course in June.

In preparation, Mrs. Anderson studies the lesson and fills in the questionnaires in her book in advance of Sunday. Then she is fully prepared to go over the study with Leslee. She arrives to find that everything has been

Martin Honner Photo

Sunday school at home for Leslee Garvey, 13-year-old Yankton, S. Dak., girl means a weekly session at the kitchen table with her teacher, Mrs. Herman Anderson, Volin. Leslee is a polio victim, encased in a body cast and confined to a wheel chair, and she cannot attend regular Sunday school classes at her church, Vangen Lutheran of Mission Hill. The brown haired, cheerful Leslee is pictured above right, going over her lessons with her pastor, the Rev. S. M. Kvinge, and her tutor, Mrs. Anderson. She spends her week days at the Sioux Falls Hospital and School for Crippled Children, returning home only on the weekends.

placed in readiness for the lesson so that the work can start promptly at 9:45 A.M. The Bible and Sunday school books are laid out on the table along with a small wooden cross on a standard, reminding them of Him who taught the way of salvation.

Mrs. Anderson says, "We start with the Creed and The Lord's Prayer, then we pray for God's grace to give us full understanding of the lesson for the day."

Before starting the lesson, however, the teacher and pupil go over Leslee's catechism work, using Grimsby's Explanation. In the Sunday school lesson, they alternate reading paragraphs until the whole chapter has been read, then proceed to the questions, filling in or underlining the answers. Leslee's papers are sent in two or three at a time to Extension Headquarters at Great Falls, Mont., where they are corrected and graded, then mailed back. She has received excellent grades and numerous complimentary comments on her work.

Leslee also faithfully follows the Bible study outline for each day of the week, and that is summarized with her teacher on Sunday mornings.

From Vangen Sunday school, Leslee receives the weekly magazine, "Our Young People," and from the extension office, other publications and greetings, encouraging her along the way.

Leslee's attempt to add confirmation instruction to her busy schedule proved to be too much for her, but she intends to start again with the next class.

About her own approach to this work, Mrs. Anderson says, "First of all I sought God's help through prayer."

Her interest in Sunday School At Home was first aroused by the radio Children's Chapel heard weekly over the Yankton radio station WNAX. That interest was nurtured at a week's Church School Teachers' Institute which she attended at NE-SO-DAK Bible Camp at Waubay, S. Dak., in 1953.

Mrs. Anderson's inspiration as a teacher was finally combined with her personal interest in Leslee, who is the same age as her own daughter, Carol Mae, and she decided to devote her full attention to helping Leslee achieve the benefits of Sunday school of which she otherwise would be deprived.

This teacher feels that she is not only benefiting her pupil by helping Leslee "on the way" with God and in her personal relationship with Jesus as Savior, but she has been able to demonstrate to the child and her parents that the local church and its Sunday school has the interest of each individual child at heart.

The study program has been encouraged and supported by the church and its pastor, the Rev. S. M. Kvinge, and Leslee's splendid progress is a tribute to the spirit of concern for God's children which has been exemplified.

On Being Christ-Like

Harold B. Kilda

THE SIXTH SUNDAY AFTER TRINITY
July 17, 1955
Text: Matthew 5:27-37

Christianity isn't simply a matter of going to churc on Sunday. It is living twenty-four hours every day wit Jesus Christ." With these words the point of it all come out rather sharply. You and I, and the next fellow, wh are identified as Christians and who believe ourselve to be Christians, must be concerned with Christianit which is more than "skin-deep." It is a matter of th heart, spirit, mind—of life itself—that concerns us a we consider the meaning of the text and the whol Gospel in relation to life as we live it.

You can be a literalist and cut off your hand, or literalist and pluck out your eye; but, actually, thos things will not help at all. Those things are not th burden of the text, nor are they the real teaching o the Lord. The eye and the hand offend only becaus the heart itself offends, because the mind conforms t nature and has not been transformed, because the spiri of the flesh rules the man, not the spirit of Christ. The root of the matter lies much deeper than an eye or a hand. Like a cancer that corrupts the organ, sin corrupts man. It is redemption that man needs, and this is pos sible only through the merits of Christ given by th grace of God to every believer.

In the final analysis, man is called to be Christ-like to be a reflection of Christ, to love as Christ loved, t work as He did, to serve and sacrifice as He did, and to be in all things like Him. And, whether man likes it or not, accepts it or not, it is still true that man's only hope of being Christ-like lies in believing Him and His Word, and by the grace of God endeavoring to obey His Word. The power of His Word steadies the heart of man. The strength of His Word stabilizes the spirit of man. The inspiration of His Word enables man to obey and to find joy in obedience.

When men obey the Word of God, problems have a way of solving themselves, and, in fact, many of them never arise. The problem of divorce surely would never arise if obedience to the Word of God were evident in life. The problem of adultery, as well, would never arise if obedience to the Word of God marked the lives of men. Profane speech, disrespect for the commandments, indifference to things sacred, all of these and many more would be dissipated if God's Word reigned in the hearts of men. Thus, in a real sense, the text is saying: "Preach, teach, study, learn, pray, and obey and thus apply yourself to wisdom that you, by the grace of God and led by the Spirit of God, may become and be Christ-like in thought, word, and deed." This is our goal. Amen.

The Canada District Convention

A. K. Haugen

Under the theme, "Teaching Them His Word," the Canada District of The Evangelical Lutheran Church met in convention at Saskatoon, Sask., from June 9 to June 12. Sessions were held at Zion Lutheran Church, R. Dahle, pastor.

Dr. O. K. Storaasli gave the opening sermon on the theme which was further developed by Pastors Grundahl and Vinge and Dr. Evenson at the vespers concluding the afternoon sessions.

Decisions made at the convention were primarily on routine matters necessary for the continuing work of the Church during the next biennium. Most time and discussion was spent on the Merger issue, although no further developments and commitments were made by the Church. The existence of the international border has made the Merger question more involved for the Canada District than for any other district of our Church.

The reports presented, rather than the decisions made, give a more living picture of our Church in Canada. Through them we see a growing church sensing its mission in the life-current of a developing nation.

Three new congregations were admitted to membership in the District. Mount Zion in Edmonton and Faith Lutheran in Calgary are two new congregations throbbing with tremendous possibilities in these two expanding cities. Crooked Lake Lutheran at Gwynne, Alta., is in a more rural setting. Our Church is also in the process of entering other growing centers, such as Grande Prairie, Alberta; Kitimat, Prince George, North Vancouver, and others in British Columbia. As home mission pastors spoke about their work one sensed that God had prepared the way beyond expectation.

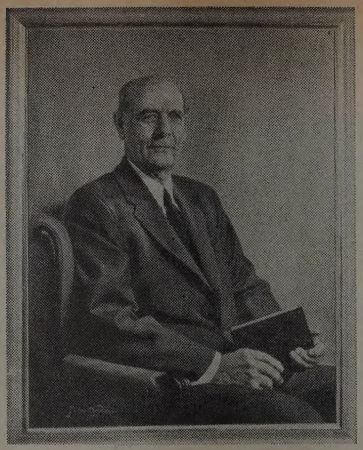
During the last biennium, four missionaries from our District have left for foreign mission fields. On the last day of the Convention, Mr. Paul Nostbakken was ordained and together with his wife, Doreen, will leave for France enroute to the Sudan field. Mission interest reflects spiritual growth and in turn furthers spiritual growth.

The lounge of the Saskatoon Old People's Home

Reports from our schools also revealed growth. Pastor Evenson of Camrose Lutheran College reported a record enrollment of 154. Their board is recommending to the College Association a long-range development program. The possibility of making Camrose Lutheran College a junior college appears possible in the trend of educational developments in Alberta. Pastor Grundahl reported an attendance of 140 at LCBI in Outlook, Sask., and the planned construction this summer of an addition to the present dining hall to provide a library on the first floor, boys' dormitory rooms, and a shop room in the basement.

Dr. Storaasli reported a student body total of 25 at the Seminary for this past year, and the prospects of a large class of new students this fall. The number of volumes at the Seminary has been nearly doubled in volume through the gift of one of the largest pastor's libraries in our church. Five students graduated this

Lutheran Old People's Home, Saskatoon, dedicated during the recent district convention. The building was erected at a cost of $250,000.



During the district convention in Saskatoon, this painting of Dr. J. R. Lavig was unveiled. It is the gift of the Alumni Association of Luther Theological Seminary of which Dr. Lavik was president until his retirement two years ago. The painting will hang in the Seminary building. Artist is Gustave Krollman, well-known portrait painter.

May, three of whom are entering parishes in Saskatchewan, one entering mission work, and the other to continue post graduate studies on scholarships received.

The dedication of the new Lutheran Sunset Home in Saskatoon on Saturday evening of the convention indicated an advance in the sphere of charities, as did the proposal to build an infirmary in connection with the Bethany Sunset Home at Camrose. The emphasis on the need for chaplains in connection with hospitals and state institutions points to further steps in our charity program.

Friday night of the Convention was Youth Night, and Pastor Sidney Nelson was installed as Youth Director of the Canada District by Pastor Carroll Hinderlie, Youth Director of the ELC. Dr. F. A. Schiotz, Dr. O. G. Malmin, Dr. J. R. Lavik, Dr. Raymond M. Olson, Dr. Magnus Dahlen, Dr. Philip Dybvig, Mrs. O. G. Malmin, Pastor Carroll Hinderlie, and others from the Church presented Convention messages. The conventions of the WMF and the LDR and LCR were also held during the same weekend.

From the total of persons attending this was the largest convention ever held by the Canada District. The registration totaled 75 lay delegates, 52 pastors, and 11 advisory members, making a total of 138.

For three of four days we looked at the work of our Canada District, did the business that needed to be done, including the re-election of our energetic and consecrated Dr. Mars Dale as District President. We thanked God for His good hand upon us, and left to our parishes from Port Arthur to Vancouver, and from the border to the Peace River Country—to continue bringing Christ to Canada.

A Word About Uranium

The reports that have appeared in the daily press of t discovery of a very substantial uranium deposit on lan belonging to The Evangelical Lutheran Church ha naturally created much interest and have raised ma questions in the minds of the members of our Churc The Board of Trustees wishes to make this statement order that the facts may be known.

It is true that the Church does own in its endowme funds a ranch of approximately 7,000 acres in Billin and Slope counties in North Dakota. The property w acquired by trading smaller tracts of land in the wes ern Dakotas and Montana for lands adjoining o original holdings in Billings County. Some addition acreage was acquired through the purchase of ta forfeited lands from the county. The venture has prove to be profitable as a grain and livestock ranch, and f the past four years it has been leased for gas and oil a satisfactory rental. In the spring of 1955 the Manido Mining Company was given an option and lease t prospect for uranium, thorium, and related metals o this land. The reports that have appeared in the new papers are the result of their exploration.

We feel that it should be said that, while uraniu has been found to be present to some extent in th lignite deposits underlying a part of the ranch property it is impossible at this time to arrive at any conclusio as to whether or not the deposits are of commercia quantity or quality. Extensive tests will have to be mad before that can be determined. In the meantime, th Board has taken all necessary steps to see that the inter ests of the Church are properly protected.

Naturally, we are all much gratified over what i would mean to the future of our Church if this devel opment should prove to be of great value. While there is a possibility that large sums may eventually be receive from this source, it should be borne in mind that there is no certainty of this. It is also probable that not a little time will elapse before any considerable return could be expected.

As indicated above, this property is a part of the in vestment of general endowment funds. The returns from this investment in the past have always been sup plementary to the contributions from the congregations for the program of the Church. There is no doubt but that this will continue to be the policy of the Church.

God has been good to The Evangelical Lutheran Church, and this would be but another evidence of His benevolence, for which we should constantly give Him thanks and resolve the more to give expression to our gratitude through our personal stewardship.

THE BOARD OF TRUSTEES
ELMER E. ABRAHAMSON, Chairman
T. G. OVERSON, Executive Secretary

ortnightly Review

Fredrik A. Schiotz
President of the ELC

e evening of Tuesday, June 14, I made a brief state-nt at the convention of the Augustana Lutheran urch concerning Augustana-ELC relations in current theran union negotiations. Since news reports are ited to isolated quotations and may therefore be mis-derstood, I am, upon request from some of our ELC mbers, reporting the statement for the Church's in-mation.

legates and Guests of the Augustana Lutheran urch in Convention Assembled:

Before turning to the theme assigned for this evening, vould like, in the interest of understanding, to make brief statement concerning Lutheran union. I do so h the permission of your president. But before doing s I would like to extend to you the cordial and fra-nal greetings of The Evangelical Lutheran Church. e covet for you and pray that as you have worked in paration for this convention, the anticipations you ve had for it may, under God, be realized.

The Augustana Lutheran Church and The Evangel-l Lutheran Church have a long and good record of ternal working relationships. I am jealous that these od relationships should continue. Whatever may hap-n in Lutheran union, I hope that no chasm of sepa-ion may open between us. It is this desire that leads to make this statement. I shall speak frankly, for t is the only way I can speak; but I have no other sire than to speak as kindly as I know how. In what nay say, I have no desire to intrude upon your con-ntion's merger decisions. That is your business only d is not a matter in which I or my Church should ak its opinion.

hope you will not be offended if the ELC should accept the merger invitation which you in conjunc-n with The United Lutheran Church propose to ex-d to all Lutherans. As I know my Church, for us urge such consideration at this time would be to risk split in our Church. This information has already en conveyed to your president. The president of The ited Lutheran Church has been similarly advised, d I have followed it up with a personal conversation, in in the interest of maintaining understanding and od relations.

The information that the ELC would not be in a sition to accept the proposed invitation for all Luther-s to consider merger—of course, we can't give a final swer until we actually know what the invitation may pose—has been misunderstood by some. A good end of mine, a pastor in The United Lutheran Church, wrote to me and intimated that "the brass" of the Church was imposing its ideas on the people, rather than allowing thoughts of the people to express themselves in the actions of the Church.

As far as I am able to understand myself, I am the same Fred Schiotz that you knew before my election to the presidency of the ELC. I have given one year of my life to the service of an ecumenical organization and I have given thirteen years in work where I sought to promote good understanding between Lutherans. However, I shall never be party to bringing any duress on my Church to do other than that which she may want to do. The ELC is a people's Church in the sense that every congregation has representation in the biennial conventions—and her decisions are not imposed by "the brass," but are the proper expression of the will of her people as they are represented in the conventions of the Church.

The question of organizational union is not a matter of basic faith. It lies in the area of those issues which St. Paul discusses in the fourteenth chapter of the Epistle to the Romans. There the Apostle enjoins upon individuals, "Let every man be fully persuaded in his own mind." We believe that this exhortation applies also for groups and for a Church. As far as I am concerned, whatever decision the ELC makes, it will be because she is fully persuaded in her own mind.

During the winter and spring your Ecumenical Commission has been busy releasing a series of statements concerning Lutheran union. Frankly, some of what has been said has hurt. For example, when you covertly suggest that the ELC, on the basis of its present position, should withdraw from its co-operation in the Division of Foreign Missions of the National Council of Churches of Christ, it doesn't seem like a neighborly action. No doubt part of the reference was to the fact that the executive secretary of our Board of Foreign Missions is this year the chairman of the Division of Foreign Missions of the NCCC. Of course, I grant that on paper it may seem peculiar and inconsistent that the ELC co-operates in the Division of Foreign Missions but is not a member of the National Council of Churches of Christ. No one will understand this unless he has grown up in the ELC. At the time of our union in 1917, there had been a difference in practice among the Churches that united. Concession was made allowing some co-operation in Foreign Mission activities. And so we have always permitted interdenominational co-operation in this sphere of the Church's work when it has not been approved in other areas.

Had the proposal of a National Lutheran Council-wide merger been pressed upon the ELC by her officers in 1950, it would have risked a split in the Church. It was this that led our Church to the consideration of an American Lutheran Conference merger. Augustana

(Continued on page 670)

Mrs. A. Houkom

History," says the French historian Michelet, "is the resurrection of the dead."

St. Paul gives expression to the same thought in somewhat different words: "Though they are dead yet they speak to us."

These are startling statements, some of us will say. They are. When I was collecting and assembling material for a family history, they became vital and very real to me.

Later when I was asked to write a short sketch on Mother for the WMF columns of LUTHERAN HERALD, among memories that came crowding in on me was that of the open house Mother had always kept, not only for the clergy, but for any one in need of shelter or a home. No one was turned away from her door. In this she and Father were in full agreement.

In our small village of Blair in western Wisconsin, we had a congregation and a church of the "Conference" persuasion to which my parents belonged. They had no resident pastor or parsonage. So it became almost an established fact that our home serve as a substitute parsonage.

So many people from distances "sognet" to our little church in Blair. They came in their heavy lumber wagons drawn by work horses, whole loads full and they spent most of the day coming and going. Mother felt they needed a warm meal before the return journey, so she invited them home after services.

That Mother could manage to organize a "kvindeforening"—a woman's society—do the secretarial work for many, many years between the mission station in Madagascar, teach a class in Sunday school, promote the first Christmas tree fest of the Sunday school, doing practically all the work except going out into the woods to cut the tree, seems a puzzle to me now. But we took it all for granted.

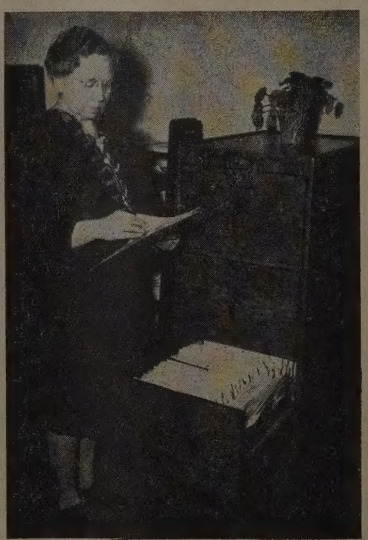
Our home served also as a social center, and ever so often some outsider or one of the nearby farmers would drop in. They were well read and intelligent and well versed in the absorbing topic of the day "Kirkestriden" (the church controversy). It was in the classic days of that great controversy, and I am transported back to Mother's living room listening to spirited discussions on predestination, justification, child baptism, and the slavery question, all of those isms that finally split the Norwegian Lutheran Church in America.

I attended a meeting of the WMF in Minneapolis, though I don't remember the date and have no record. It was shortly before the merger of three church bodies to form our present church. I visited my sister, Mrs. Engstad, at the time, whom some of you will remember as president of the Fairview Hospital Auxiliary, and together we attended the WMF meeting at Luther Seminary.

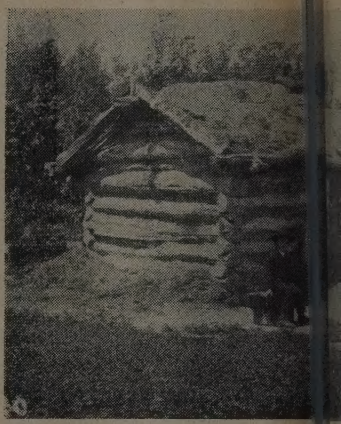
The forenoons were as usual given over to routine work and reports.

The noon intermission became to me a time long to be remembered. There I met more friends and acquaintances from former times than I had since I left my home in Blair.

First and foremost was Mrs. Alexander Fjelstad, formerly a close neighbor and friend in Blair. It was almost



Katharina Blilie



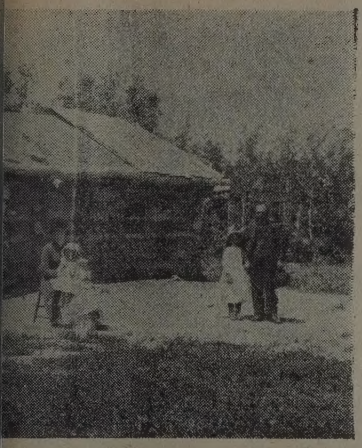
Past

like seeing Mother to meet Mrs. F stad. Her two daughters Nora a Mabel, with whom I had attend school, were also present, Nora as M Osmund Johnson, Mabel as the w of a doctor in Minneapolis. Next ca Mrs. Eric Jensen, my sponsor, and t Rev. Eric Jensen who baptized n They were residents of our home the time, there being no parsonage y Pastor Jensen, by the way, was music He compiled the first "Koral-bo (book of chorals) here in Ameri Many a Sunday have I carried th little gray oblong "Koral-bok" to a from church. Then there was M Waldeland, wife of the pastor who pe formed our marriage ceremony. N the Mrs. Waldeland you know fro the WMF meetings, but her mothe in-law.

But the high-light of the meeti came when at the close Mrs. Dahl, t president, announced that we we marching over to the site of the m sion cottages. With Mrs. Dahl a Pastor Saterlie in the lead, we marche two by two forming a long processio singing the Crusaders Hymn in Nors "Dælig er jorden, prægtig er Guc himmel."

Much water has flowed under th bridge since those early meeting There was a closeness and a fellowshi we sometimes miss as the meeting grow larger.

)UR YEARS



in 1904

EARLY DAYS IN DAKOTA TERRITORIES

Katharina Blilie
General WMF Historian

Because the work of women in the Church centers around that of the congregation, we find that history of the Aid and that of the congregation more or less entwined. Furthermore, a knowledge of the early history of the community and its pioneers often gives us a better understanding of the character of these people. Sofie Ruste, a daughter of one of the early pastors of St. Peter's congregation near Madison, S. Dak., has remembered this in writing a history of her Aid, and parts of two of several chapters are here presented.

Dakota Territory, with its rich, fertile plains, lay waving in the breeze, waiting for the coming of people to file and live on the land the government had given as homesteads, tree claims, and pre-emptions.

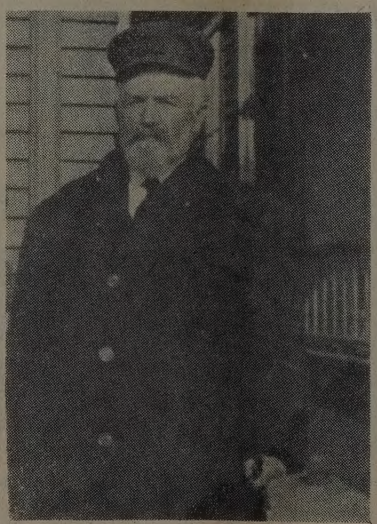
The pioneers came, eager for a chance in the new land, willing to bear hardships, accustomed as they were to those experiences back East. They came from other states, from other lands; they spoke all languages and all dialects. The class of people in which we are most interested here are the Scandinavian-speaking Lutherans who settled in the southern part of what is now Lake County and the northwest part of McCook County, or, in short, the Orland community.

These people came to build homes. They came knowing there were no schools, no churches, few towns. More and more people came to get the free land, and we meet the ox-drawn wagon of the Neshum's coming from Minnesota in 1877 to settle a few miles east of the Orland store.

The people moving into the Territory little dreamed of the hardships to be endured in the winter of 1880-1881. That winter the snow came early in October and was added to all winter, causing frightful hardships. This storm, called by the old settlers "the October storm," came without warning and caught people unprepared.

Now we meet another of our neighbors, Erick Olson, who had a mill and ground his own flour. With the October storm coming so early before people could prepare for winter, it was highly important to have flour, so they brought their grain to Olson's for grinding.

Mrs. Olson was noted for her good butter which she churned and sold to neighbors in need. Strange to say, in such a winter she also had eggs. She wanted to winter her hens and, finding no other warm place, she kept them in her cellar. "Here," says Mrs. Olson, "their early cackle made a pleasant morning greeting all through that hard winter." The Olsons had thirteen children and were known as the "Olsons whose wheat bin was never empty."



The Rev. Erick Ruste

Lake County was rightly named. Tall grasses grew around Lake Herman and Lake Madison. A town was started at Lake Madison. This did not suit all the people, and when the railroad came through to those parts in 1880, some talk was started and one dark night things were seen to be moving about. This was in the year 1881. In the morning the town was located at its present site. The readers of this history are interested in this event because the Erickson men, namely Iver and Ole Erickson, helped to move Madison House. This they did with a team of oxen on said dark night.

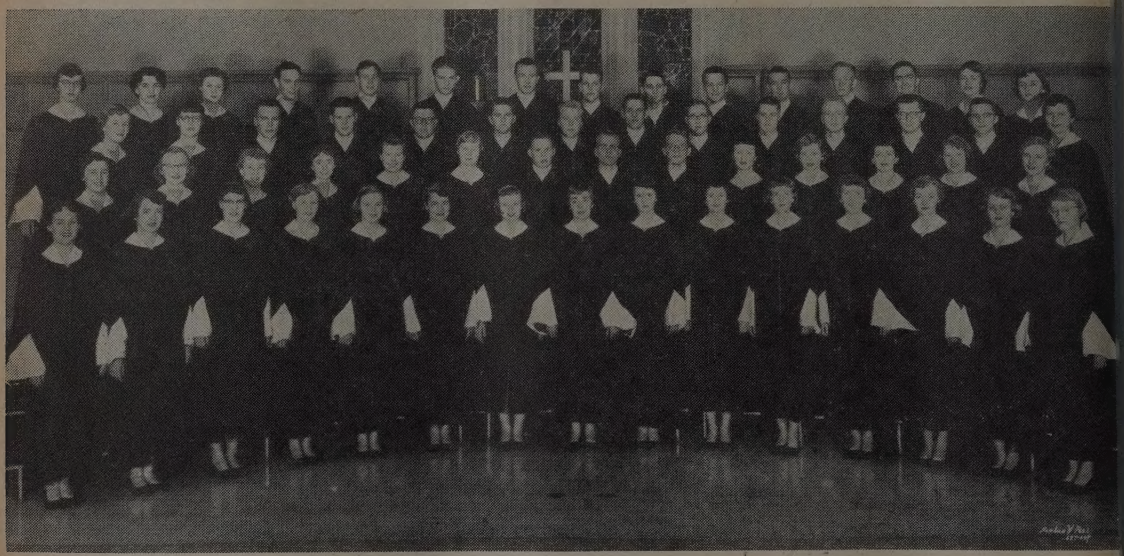
Now we have four of the signers of the Constitution of St. Peter's congregation. Their wives were our early good workers in the Aid.

In 1879 a young Luther College graduate finished Concordia Seminary at St. Louis, Missouri, and came to Volga, South Dakota. He was the Rev. Erick O. Ruste. He had a good pair of ponies and a top buggy. That fall he was installed in the following congregations: Whitewood, Arlington; Medary, Volga; Toten or Lake Madison; and Lake Benton, Minnesota. These congregations may seem far from St. Peter congregation at this time, but they were served by Pastor Ruste together with Granite Falls, Fountain, West Renshaw, and Høiland, all in Minnesota. It was at Toten, now Lake Madison, that Rev. Ruste baptized the first white child born in the Orland community, namely Martinius Olson, born August 27, 1879, baptized May 8, 1880. This child was the son of Erick Olson. Mrs. Olson we shall meet again as president of our Aid.

We next meet the Rev. E. H. Midtboe, ordained in 1873 and pastor at Dell Rapids from 1881 to 1891, coming over to this community before it was organized. There are no records of this, but so we are told by people who remember.

(Continued on page 670)

THE ST. OLAF CHOIR, NORTHFIELD, MINNESOTA

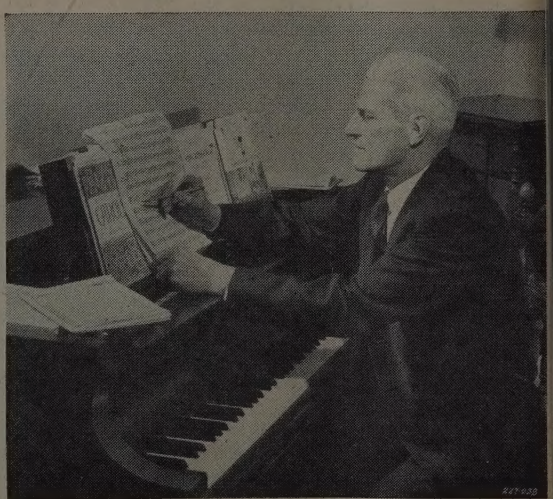


A royal welcome awaited the fifty-seven members of the St. Olaf Choir upon their arrival in Oslo, Norway, on July 2. The official welcome was given by Nordmanns-Forbundet with top Norwegian officials on hand to greet the return of a St. Olaf Choir. Highlight of the Norwegian tour for the choir members will be the three days and two nights on a fjord steamer from Stavanger to Haugesund and then to Bergen. The final Norway concert will be outdoors in the Jordal Amphitheatre in Oslo.

This year's tour will be the third visit to Europe by a St. Olaf Choir, but the first with the choir under the direction of Dr. Olaf C. Christiansen who took over in 1943 after the retirement of his father, Dr. F. Melius Christiansen, founder of the St. Olaf Lutheran Choir and director on the two previous European tours.

Manager of the choir is Frederick A. Schmidt, who in a parallel to the father-son Christiansen team, is the son of P. G. Schmidt, manager of the St. Olaf Choir from the group's inception in 1903 until 1949 when he retired in favor of his son. The elder Schmidt was also manager of the St. Olaf Band's European tour in 1903.

In addition to the fifty-seven choir members, director and manager, others making the trip are Mrs. O. C. Christiansen, Mrs. F. A. Schmidt and son David, Kenneth Jennings of the St. Olaf music faculty who serves as assistant director, and Miss Elida Engebretson, college nurse.



Pictured above is Dr. Olaf C. Christiansen, conductor of the St. Olaf Choir. Knowing that the choir would be singing in several European countries this summer, Dr. Christiansen has planned the music to include that of contemporary European composers on the program.

St. Olaf Choir in Europe

own above are the four "spark-plugs" of the choir. They are section leaders and they assist in training the choir. They are: ul Christenson and Ray Champlin of Minneapolis, Clarice Nieus, Grundy Center, Iowa, and Carolyn Solmonson, Willmar, innesota.

St. Olaf Choir Personnel

Minnesota: Gayle Berberich, Ada; Richard Hanson, ppleton; Mary Knutson, Albert Lea; Lois Wold, ooming Prairie; David Vigan, Fergus Falls; Lloyd anson, Fertile; Beverly Derscheid, Kenyon; Bruce ydahl and Clifford Jenson, Mankato; Phyllis Olson, aynard; Margaret Giere, Norma Smith, Raymond hamplin, Edwin Gass, and Robert Hotvet, Minneolis; Albert Johnson, Moorhead; Helen Thompson, orris; Gerald Larson, Pennock; Dorothy Idstrom, rinceton; Maureen Jensen, Rushford; Ellen Syrdahl d Paul Christenson, St. Paul; Gladys Helland, Virnia; Thomas Herbranson, Warren; Beatrice Leines d Carolyn Solmonson, Willmar; Marie Biorn, Janet ve, Sigrid Christiansen, Charlotte Donhowe, Alf oukom, Maynard Johnson, Lars Kindem, and Jerome arveson, Northfield.

Iowa: Thomas Twaiten, Cylinder; Clarice Niehaus, rundy Center; Donna Hanson, Hubbard; Paul Peterı, Mason City; Sigrid Simonson, Rolfe; James Paulı, University Park.

Wisconsin: Janice Bentle, Appleton; Mark Anderson, au Claire; Audrey Anderson, Holmen; Carole Severı, Mineral Point; John Monson, Portage; Anne oltan and Richard Rice, Whitehall; Carla Schimmel, Vhitewater.

North Dakota: Naomi Dittmer, Durbin; Sarah Utard, Granville; Marian Haraldson, Northwood.

Other states: Illinois: Gwendolyn Marks, Princeton; Michigan: Barbara Jean Olson, Bessemer; Nebraska: Carolyn Lyders, Fremont; South Dakota: John Ranheim, Howard; Virginia: Elizabeth Booker, Arlington; Wyoming: Louise Horchler, Cheyenne.

Choir Itinerary

Norway—arrive Oslo July 2; July 3 afternoon concert at Kongsberg, evening concert at Drammen; July 4 and 5 evening concerts in Oslo; July 6 at Sarpsborg; July 7 at Fredrikstad; July 8 at Larvik; July 9 at Skien; July 10 at Kristiansand; July 11 at Sandnes; July 12 at Stavanger; July 13 at Haugesund; July 14 at Bergen; July 15 at Forde; July 16 two concerts at Volda; July 17 at Alesund; July 18 open; July 19 at Trondheim; July 20 open; July 21 at Lillehammer (concert outdoors at Maihaugen); July 22 final Norway concert at Oslo's Jordal Amphitheatre.

Sweden, Denmark and Germany—July 23 at Gothenburg, Sweden; July 24 at Lund, Sweden; July 25 at Copenhagen, Denmark; July 26 at Hamburg, Germany; July 27 at Hanover, Germany; July 28 at Nuernberg, Germany; July 29 at Munich, Germany; July 30 at Augsburg, Germany; July 31 at Stuttgart, Germany; August 1 at Frankfurt, Germany; August 2 at Dusseldorf, Germany, for final concert. August 3 travel to Amsterdam, Holland, and August 4 leave Amsterdam by Royal Dutch Airlines for the United States.

All photos by Norton and Peel, Minneapolis.

The third generation in the Christiansen family will be represented on the trip by Sigrid Christiansen, daughter of the director. Miss Christiansen is a junior at St. Olaf and is a first year member of the choir. She is pictured above with her father.

Meditations for the Family Altar

J. R. Heste

TOWARD THE SEVENTH SUNDAY AFTER TRINITY

The Lesson: Psalm 23 **The Gospel: Luke 14:12**

Monday, July 18
AIMING HIGH
Read I Timothy 6:6-12

But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires. . . .

The world has values placed up-side down. For instance, just about the best thing that could happen to anybody is to become rich! If you have a big bank account, you're all set. Many people devote themselves entirely to this goal, and if they get there they find, usually, that they are still unsatisfied. If on the way to the goal they fell into temptations and snares, they are laden with guilt. The high aim of "getting rich" is in reality a low aim.

Paul's advice is this: "Aim at righteousness, godliness, faith, love, steadfastness, gentleness." These are worthy goals. Does this mean that Paul is blind to the need for food and shelter and clothing? No; these we need. And God sees that we shall not suffer want. But the warning comes from the Word that we must aim high. Seek first the Kingdom of God, and all these other, lesser, things shall be provided.

Let me be contented, dear Father. Amen.

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Tuesday, July 19
HE FOUND IT!
Read Matthew 13:44-46

. . . Who, on finding one pearl of great value, went and sold all that he had and bought it.

That was quite a search the pearl merchant put on. He must have examined many of them before he came upon the one perfect pearl. Once he found it he was ready to sell everything he had in order to buy it. The price was high, but it was worth it.

We need not seek long for the "pearl" of this parable. What we are looking for is peace with God, salvation, membership in the Kingdom. Sometimes people shop around, it is true, but the Word of God alone holds the answer to the needs of mankind.

The point of the parable is that we must "sell out" everything we have in order to buy this pearl. This is not an exchange of money for value received, but an exchange of self for Christ, of losing our life in order to find life in Him.

How good it is, O Jesus, to find Thee! Help us to forsake the world. Amen.

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Wednesday, July 20
THE CONSTANT CHURCH
Read Isaiah 62:6-12

"Upon your walls, O Jerusalem, I h set watchmen; all the day and all night they shall never be silent."

A man who had grown up in Church had gone "back home" fo visit. A great change had come over community in which he had spent boyhood. New homes were built wh there were no homes before. Many of older people were gone and a whole h of new faces had taken their place. I one thing remained the same—the chu on the hill. When he attended serv there, the same Word and the same Sac ments were preached and administered, they were thirty-five years ago when was a boy.

There is a wonderful steadiness in Church of Jesus Christ. Let us be than ful that while there are changes all abo that here is one thing that is anchored the Rock. The Church, if it is faithful its mission, speaks to us in every n and helps us to hold to the true course

Thanks be to Thee, O God, for T Church. Keep it a true watchman o Amen.

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Thursday, July 21
BY YOUR WORDS
Read Ephesians 4:29-32

Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear.

The question, "What do you have to say?" may not always be important, but it does lead us to realize that what we say does show what is within us. By our words we are known. Evil talk, whether it be filthy language, swearing, lazy slang, by-words, or whether it be gossip, slander or lying, does not become the Christian life. Such talk indicates that the speaker is in the hands of the evil one.

God gave us the ability to speak so that we could converse with one another and make known what we have on our mind. Since most of us use this ability constantly, let us use it to the glory of God. Let us take pride in clean speech! Let us be anxious to use kind speech! If by our words we are known, also by our words Christ shall be known.

May my words be acceptable in Thy holy sight, O Lord. Amen.

Friday, July 22
RIGHT THE WRONG
Read Matthew 18:15-22

"If your brother sins against you, go and tell him his fault, between you and him alone."

In this life where there is so much wrong, we often try to correct bad situations in the wrong way, only making matters worse than before. If, for instance, someone sins against us, we are likely to do everything but the right thing about it. We decide to get angry, refuse to speak to that person, or perhaps get even, if we can. Jesus comes with the only right answer. Go to the person who has done wrong against you. Go to *that* person first. If you do not get a hearing, then you are to call in "one or two others." If that doesn't work, the Church is let in on the situation.

Christians should be quick to settle differences that arise between themselves. We are swift to say that the reason the world is at odds is because of the lack of Christianity. Let Christians, therefore, set the pace and be examples of the forgiven, forgiving life.

Help me to right the wrong. Amen.

Saturday, July 23
GOOD PROVISION
Read I Kings 17:1-16

The jar of meal was not spent, neit did the cruse of oil fail, according to word of the Lord which he spoke Elijah.

God promised it, so He carried it o Every day the widow of Zarephath to from her jar of meal and her cruse of o but they never gave out. Why? Beca God was there to keep His word goo He performed a miracle to feed the wido her son, and His prophet Elijah.

Does God work that way today? It true that He does not in the same w keep flour in the bin and shortening the self, so that all we need to do is ke taking of it and the level stays the sam But it is true that God still provide Those of us who worry a great de about how it is going to be tomorro next year, ten years from now; how is going to be in our old age, or wh our health breaks down, should call mind God's care of those who trust Hi When we apply ourselves and do wh we can to care for our daily needs, Go will not fail us.

lere and There on the Christian Front

Edited by Raymond M. Olson

ESBYTERIAN NSIONS

e Council on Christian Relations of Presbyterian Church in the U.S. uthern) presented a report to the h General Assembly of the denomiion which called attention to deepted tensions and urged that ways be ind to "realize the spirit of Chrisn unity which is our rightful heri-e."

The following basic causes of disity were identified: (1) diversity of nion regarding the principles and thods of Biblical interpretation; (2) fering evaluations of specific theoical doctrines; (3) conflicting viewnts on the application of the Chrisn faith. "Some clergymen are conned only with the salvation of souls; ers believe that the Gospel must rmeate all of life"; (4) division of inion on interchurch, co-operative reionships; (5) misunderstanding of Presbyterian form of government, e faction viewing the congregation the ultimate authority, the other lding that the presbytery constitutes nigher authority.

The Council pointed out the path to eater unity: (1) a full and fair prestation of both sides of all questions;) facts must come first, the sincerity each disputant must be conceded, d motives must never be impugned;) differences of opinion on any level the Church's life need not prove sruptive, and will not be, if full use made of the usual Christian ways of solving controversial issues; (4) parular care should be taken to attempt place one's self in his opponent's sition.

RGES END F FORCED LABOR

igorous and effective action to tamp out forever" the practice of rced labor was urged upon the Interional Labor Organizations by U.S. cretary of Labor James P. Mitchell, Geneva. "I am sure that you who e attending this conference and come om many nations, where you worship od in many languages and in many ays, condemn human bondage as I do," he said. "No people who believe in a Supreme Being can justify the evil practice of forced labor, no matter what form it takes."

Mr. Mitchell urged the I.L.O. to consider setting up at next year's conference machinery to collect evidence on forced labor in various parts of the world and publish regular reports on it. He told the conference that "no man of dignity" could read without shuddering the report of the U.N.-I.L.O. on Forced Labor. "No man who believes in any sort of God in heaven," he said, "can remain unmoved or inactive after reading in it of the tragic breaking up of homes, separation of husbands and wives, wrenching of children from their mothers, the brutality to and slaughtering of countless human beings."

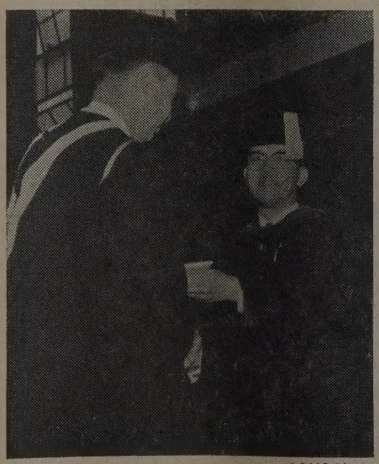
KEEP PRAYER AND MEDICINE TOGETHER!

Southern Presbyterians, in their General Assembly at Richmond, Va., adopted a report dealing with the relationships of prayer and medical treatment which said, "prayer may be just as much one of the conditions through which God sends His healing as is penicillin or the surgical removal of a diseased organ."

Although the report warned against "spectacular" aspects of faith healing and its use for selfish interests only, it observed that the modern Church has been inclined to neglect a concern for the physical health and healing which are a part of the New Testament message. Currently, however, the report said, more people in general and more people in our own Church are concerned about the relationship of our Christian faith to our health—spiritual, mental, and physical—than at any time in recent years.

Among the dangers noted was the situation in which "many rush to claim the promises of healing without ever questioning the relationship between the kind of faith being advocated and the true Christian faith of the New Testament." The report asserted that "the desire to use faith to manipulate God and to bring Him to do our will, the refusal to pray 'Thy Will be done,' cannot be reconciled with the New Testament teaching on faith and man's relationship to God."

FIRST WHITE GRADUATE



RNS Photo

For the first time in its history, West Virginia State College, a Negro institution until a year ago, included a white student in its graduating class. He is C. Doyle Kester of Dunbar, W. Va. (left), shown here receiving his degree from Dr. William J. L. Wallace, college president.

WORTHY OF NOTE . . .

An agreement committing the state of Kentucky to employ as chaplains in its mental, penal, and correctional institutions only ordained Protestant chaplains recommended by the Kentucky Council of Churches was signed by Gov. Lawrence W. Wetherby. The Council called the agreement the reaffirming and clarifying of working understandings in effect since 1946. . . . American church-sponsored projects for the relief of atomic bomb victims and war orphans are doing much to counteract anti-American sentiment in Japan, said Methodist clergyman Kyoshi Tanimoto of Hiroshima. Admitting that some "left-wing elements" in Japan are trying to promote a wave of anti-American and anti-Christian feeling, he said: "But the people see these projects of help from the American Churches. They see the kindness which Christianity inspires in your hearts. They are impressed."

Fortnightly Review

(Continued from page 663)

withdrew from participating in these discussions. Many of your people said that Augustana was not wanted in the American Lutheran Conference merger. Then came your Washington Resolution suggesting you were interested in becoming a part of it. This information was brought to our convention by your president. When a church body receives such news from a sister Church, it merits serious consideration. Without anyone in our Church knowing about it, I sought out your president at his home and asked him whether, in his opinion, this was the considered judgment of the Augustana Lutheran Church. Of course, no president can with certainty assess the thinking of his people; but your president replied, "I think it is." I then went back to the ELC convention and drafted a resolution suggesting that the ELC invite its sister Churches in the merger to join with her in extending an invitation to the Augustana Lutheran Church to join the Conference merger discussions. The resolution was given to Dr. Aasgaard who placed it before the convention and it was adopted by a unanimous vote.

Later, when Augustana withdrew from the Conference merger for reasons sufficient to herself, the talk in Augustana quarters that reached us suggested, "The four-way merger will never take place anyway." And now, according to last evening's news report of Dr. Bergendoff's talk, the point of view is that "it ought not to happen." I hope I will not be misunderstood by my good friend Dr. Bergendoff, if I say any such statem is perfectly in order when it is said to dissuade his o Church from certain possible actions. However, wh such a statement is released to the press, and when y are no longer a part of the four-way merger discussio doesn't it take on the force of someone standing on pedestal lecturing his brethren? It may not look t way to you, and you are surely free to say what y wish, but from our point of view it does not seem help in maintaining good will between our respect Churches.

Whatever your decision may be at this conventi and whatever our organizational relationships may in the future, let us try to understand one another th we may continue to walk together as brethren, w mutual respect and love for one another. I have ju completed visiting our ten district conventions. In m of these I have urged our people that irrespective what organizational decisions may be made by Augu tana and The United Lutheran Church, we must n forget Dr. Martin Luther's injunction to place the be construction on what our neighbor may say and d None of us are ever exempt from this.

*

Friday, June 17, the Augustana convention adopted series of resolutions which will likely, in due cour of time, issue in merger with The United Luthera Church. As I stated in the "Fortnightly Review" May 10, 1955: "We wish Augustana well and pray God blessing on her and The United Lutheran Church."

Early Days

(Continued from page 665)

Right here it might be stated that records are not exactly easy to piece together after these many years, being rather faded and worn; but we shall do our best with them.

It might also do to mention the popular mode of travel at that time. "Apostlernes heste" ("the apostles' horses," i.e., walking) was most common. This method proved fully as speedy and quite as pleasant for short distances. When a trip to town was in order, however, the oxen were used. Mrs. C. M. Johnson told the following:

"I had no time to waste, what with sewing, knitting, cooking, and the children; I also helped out doors what I could. When we went to town, it meant hours on the road coming and going, so I always brought my knitting along; and more than once I had a whole sock to show for my day's journey to town."

We have now met Iver and Ole Erickson, Erick Olson, Andri Neshum, and C. M. Johnson. Then there were Hans Neshum, Lars Skildum, Ole Torgerson, and Annon Anderson whose descendants I have been unable to contact, and Ole Olson who was with Sherman on his March from Atlanta to the Sea.

These people were now beginning to talk of a church organization. Services were conducted at the homes, mostly sod-houses. There were two frame houses at this time. A meeting was arranged by the Rev. O. O. Sando, Baltic. Under his direction the St. Peter congregation was organized and signed by the above-mentioned men. The first-called minister was Pastor Shirley, who was assisted by Rev. O. A. Berge.

We have still found no record of a Ladies' Aid, but the church organization had not carried on without the women. The services were in the homes mostly, and we find the wome busily preparing for the coming of th minister and for the comfort of th members. Hospitality in those da fitted with the travel, which was ted ous and slow and called for refresh ments in the way of solid food. A goo hot dinner for those who stayed, an hot coffee for all, with friendly visi ing, followed the services.

We find that at the meeting of th congregation on December 13, 188 a subscription was taken for Norwe gian School (religious school) for th following summer. In 1888, too, w find the same being done, showing tha these people valued the Word an wanted it taught to their children i this early settlement.

In 1889 the Rev. M. Svaren of Sina was called and served till in 1903. I that year the congregation decided t incorporate under the laws of the Ter ritory, and thus the congregation under the name of St. Petri had all the privi leges of a private corporation.

The women, who had worked so faithfully side by side with the men folks, now began to organize the Ladies' Aid. They planned that in this way they could do just a little more to raise money for the church building which now was so eagerly planned. This church should be built as soon as the sum of $800 could be raised. The women got together and planned an oyster supper. The fee was to be ten cents. This supper was at Annon Anderson's. Two suppers were charged and paid for later. The women went home well satisfied with the proceeds, $2.50. This, they say, was the beginning of the church building fund.

We find no Ladies' Aid Constitution and no rumors of one, so the women evidently worked together as one body with the sole aim to get a church building in the community. We find the first auction sale report on Nov. 7, 1890, at 7:00 P.M. This sale netted the Aid $25.37. There were 39 articles sold, consisting of towels, hose, caps, jackets, dresses—very much like our present-day sales. From now on we find they have two sales a year besides their regular meetings.

Mrs. Annon Anderson was the first president, Mrs. Elshaug the second, and Mrs. Olson the third. It is said that Mrs. Olson served the highest number of years.

By 1897 the sum of $800 had been raised by subscription and the Ladies' Aid. The church was built and equipped as well as the funds would allow. There were common planks for pews; the church would have seemed bare to us. Just think what that church meant to these people; how they had worked for every stick of it. It was their own. They could have used this money to good advantage in their own homes; but, no, the church to them was a necessity.

Let us see how folks traveled now. Gertie Strom, in telling about her Confirmation says: "At that time Mr. E. Olson had the only team of horses. He took the confirmands to Madison (ten or twelve miles) the day before Confirmation and we stayed there over night. We were confirmed in the Adventist church in Madison, Sunday."

Horses soon replaced the oxen, and we find the family hitching the team to the wagon for a Sunday outing. Fresh hay or straw was piled in the wagon-box to make a comfortable bed or seat as might be needed for any member of the family; also the same wagon had often been used for farm work, making it slightly unsightly for Sunday dress. The spring seat of a wagon was a common thing, and if the family was large or the neighbors were to be picked up, boards were provided to extend across the box. In this way all could be afforded room. As a rule there were two or three sitting in the open end of the wagon, dangling their feet, ready to jump out to rescue any thing, from hats (regular kites in those days) to gloves or youngsters that were shaken off.

It was nothing to see a woman gather up an armful of skirts, revealing a stout-laced shoe and homemade stocking, climb on the wheel, up to the top of the wheel, to the top of the box, and settle in the spring seat. There, perched on top of a grain load, often three or four boxes high, she would reach down and take the baby in her arms. Sometimes there were other youngsters on the back of the load who had to be admonished from time to time to be careful lest they slide off.

The long, hot ride often made the children conscious of a parching thirst before they reached town, and it became a usual sight to see the team pull up at the tanks along the road for water to be pumped for the team and whole family. In fact, there were even watering troughs built in town. At first these were common wooden tanks with hitching-posts near. Later they were replaced by cement tanks. The teams were tied up and blanketed; when the intense cold or storms were too severe, they were put into the livery barns. . . .

I wish there were space to tell the other interesting parts of Miss Ruste's history, incidents when the parochial teacher "boarded around" at the homes; when a sheet hung on the reaper called the mother home from the field in an emergency; when the wrong horse was driven home from Aid; the pretty mustache cup given by the Aid to the pastor; Mrs. Ruste's house plants cut for funerals; the hen-drive for the Aid which brought in nearly $36; assisting in building the new church—all of which tends to show the life of an active, growing women's organization in a congregation.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 422 South Fifth Street, Minneapolis 15, Minnesota.

FOR SALE

Homes

For sale by owner—southwest Minneapolis 3-bedroom home, in excellent condition. Gas heat, garage, white picket fence enclosing back yard. Close to Lutheran Church of the Good Shepherd and Mt. Olivet Lutheran Church, also beautiful Southdale shopping center now under construction. Price $17,000. Available for occupancy early fall. 421-1B

Businesses

Recently remodeled cafe in southeastern Minnesota all-Lutheran community. Business in same family for over 50 years. Long lease on building. Owner has other interests. 421-2C

WANTED TO RENT

Young experienced farm couple with three pre-school age children would like to rent 160 acre or more farm. Have own stock and machinery. Prefer Minnesota location. 421-3A

POSITIONS WANTED

Teacher of vocal music available. BA and MA degrees; Lutheran, married man, 28 yrs. old. 4½ yrs. teaching experience includes positions in college and high school. Has done professional singing and choral directing, and has unusually good experience in church music. 421-4E

HELP WANTED

Housekeeper, elderly woman preferred, wanted in St. Paul home, family of 5 children. Light housekeeping. Room, board and laundry plus wages. 421-5F

Middle-aged woman wanted as companion and housekeeper for elderly woman in modern small home in Wisconsin city. Preferably of Scandinavian descent, but not necessary. No washing, only 2 in family. 421-6F

Two Christian teachers needed for Lutheran institution in Chicago. Kindergarten teacher must have her degree. Part-time teacher for school-age children (6-8) must be versatile and willing to do other work when not with children. 421-7F

Wanted: person to fill position as pipe-organist and private piano teacher in southern Minnesota church located in town of 4,000. 421-8F

Experienced married couple wanted for year-round general farm work. Have small separate house with running water and electricity. Near church, school and town in Goodhue Co., Minnesota. 421-9G

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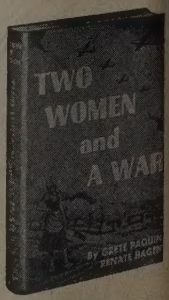

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